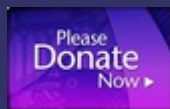




[Click to view this email in a browser](#)



Please help support Our Temple,  
Dharma Study, Resident Student  
Program & Our Practice Programs  
for the Public.

**Donations are tax  
deductible**

**Public Practice Schedule**

**Monday**

7:00 am Zazen

7:40 am Morning Chanting Service

6:00 pm Zazen

6:40 pm Evening Chanting Service

**Tuesday- Friday**

6:00 am Zazen

6:40 am Kinhin (walking  
meditation)

6:50 am Zazen

7:20 am Chanting Service

7:40 am Soji (brief temple

February 18, 2014

**HSZC.org**

**Sangha e-Newsletter 2014**



**...Lunch is followed by a period of labor called *samu*.**

Tasks might include working in the monastery vegetable garden, pruning shrubs and tress, pulling weeds, and splitting firewood. Work is given special emphasis in monastic life, and the monks are constantly cautioned not to consider the weight of a job in relative terms, but to simply drop all analysis and apply themselves wholeheartedly to the task at hand.

Pai-chang, who lived in ancient China from 720 - 814 C.E. is given credit for establishing the standard for regulations followed in Zen temples. This Master Pai-chang continued working even after the ripe old age of eighty.

cleaning)

6:00 pm Zazen

6:40 pm Chanting Service

Thursdays Study Hour 7:30pm

### Saturday

6:30 am Zazen

7:10 am Chanting Service

7:25 am Soji

8:30 am Drop-in instruction

9:25 am Zazen

10:15 am Dharma Talk

11:00 am Refreshments/Social



When his disciples concerned about his health, hid the masters tools. Pai-chang was forced to quit working. At the same time however, he also quit eating. When his disciples begged him to take sustenance he answered them with the words that are now famous: "A day without work, is a day without food."

Once when he told this story to a student he remarked, "I see. Those who dont work shouldn't eat. Right?"

While the two statements, that of Pai-chang and of the student, may appear to be superficially similar, they are, in fact, completely different. The difference between facing someone else and saying "those who don't work shouldn't eat" and saying to oneself, "If I don't work I shouldn't eat" is the difference between heaven and earth. The former is a seed of aggression and dispute, while the latter is a precept rising from deep within oneself.

[Novice to Master, An Ongoing Lesson in the Extent of My Own Stupidity: Soko Morinaga, Tr. Belenda Attaway Yamakawa](#)



**HIV Meditation Sitting Group**  
 weekly meditation group for those  
 living with HIV, their friends,  
 families, community supporters &  
 anyone who wants to join us!  
 Thursdays & Fridays

**10:30 am zazen**  
**11:00 am garden socializing**

**Women's Sangha**



October 2013 Mountain Seat Ceremony



## Upcoming Events:

**Dharma Talks** - Rev. Myō Lahey - Feb 22, Mar 1, 15, 29 @10:15am

**Guest Speaker Saturdays** - Mar 8 Rev. Jeffrey Schneider; Mar 22 Shokan Jordan Thorn; June 7 Konin Cardenas

**Full Moon Ceremony** - Saturday, Mar 16 @ 11am - the Full Worm, Crust (snow), Lenten, Crow or Sap Moon.

**Sangha Council** - TBD

**Higan - e Ceremony** - Saturday, Mar 1, 2014

**Founder's Memorial** - Issan's Memorial is generally on the 6th of the month,

**(Women only)**

weekly meditation group for women  
including guest speakers &  
socializing  
Tuesdays

**7:00 pm - 8:30 pm**

**Meditation in Recovery**

(Men & Women)

weekly meditation group for men &  
women in recovery from addiction

**Fridays, 7:30 pm - 9 pm**

**Women's Meditation in  
Recovery**

(Women only)

monthly meditation group for  
women in recovery from addiction.  
First Thursdays

**7:15 pm - 8:45 pm**

& the memorial for Philip Whalen is generally on the 26th @ 6:40pm

**Study Hour** - Book of Serenity, we have books to share, we read together,  
feel free to drop-in - Thursdays @7:30pm

**Next Board of Directors' Meeting** - Second Wednesdays of the month  
March 12th @7:30pm You're welcome to attend & observe.

**Mahapajapati Memorial** - March 15, 2014

---

**Equinox Ceremony (Higan-e) March and September**

In Japanese, there is a proverb that says "Hot and cold weather last until the equinox". This week-long ceremony takes place on the spring and fall equinoxes, the middle of an important week when the weather is usually very good.

Higan is the teaching that leads people from the world of delusion to the world of awakening. There are six components of this teaching: giving, precepts, perseverance, diligence, zazen, and wisdom. It is taught that if we carry out these practices we will be blessed with happiness and good fortune.

On the day before Higan, it is the custom in a Japanese home to clean the Buddha altar, to straighten up the various Buddha implements, and to change the flowers on the altar. It is also customary to make offerings of rice dumplings on the first day of the week. On the equinox (the middle day of this week) rice cakes covered with bean jam called ohagi or botamochi are offered. And once again on the final day of the week, dumplings made from rice flour are offered. During this time, offerings of food, special sweets, and fruit are also made.

[http://global.sotozen-net.or.jp/eng/event/autumn/hig\\_you\\_daru.html](http://global.sotozen-net.or.jp/eng/event/autumn/hig_you_daru.html)

---

**Words From Our Abbot: Rev Myō Lahey**

...in this practice, we cultivate what is a certain degree of stillness without that is to say, at least for the time being giving up on putting objects out in front of us to be illuminated and either gotten hold of or avoided. Instead of doing that we simply sit without picking out any particular object at all. You could say: "Since we're looking at a wall how is that even an issue?" But as

any of you who practice this probably realize all manner of objects arise anyway whether you're facing a wall or not.

So to allow this process of objects arising and passing away, to go on without any interference is a way to allow the body to awaken to the nature of this illumination. Just sitting is a way to allow this illumination to be cultivated without our picking mind interfering, without this dizzy process of choosing objects to be illuminated, instead they say radiance spreads out evenly on all sides, all ten directions, all around and up and down. One of the issues here is of course once you start using these metaphors they lead to other sorts of linguistic consequences. Once we speak of illumination we think then we're talking about eyes and stuff that eyes can see, such as our candle on the alter is there is emitting rays of light, our lamps are emitting rays of light and then there other parts of the immediate area are that actually dark and we can't see anything.

One important point is not to get wrapped up in this point of metaphors of vision and to allow our heart to settle in the practice of accepting this illumination as identical with being, with our being. It's not a feature that we have or particular knack or ability we can develop it is actually identical of being. It's a little gnarly to grasp intellectually; we usually invite ourselves and others to not to bother with that and instead to cultivate this silent and still body-mind which I would say honors and completely participates in this illumination basically the whole universe illuminated by being, our being...

[Valley Streams Zen Sangha](#) Talk - August 19, 2013

---





### Sangha Member Musing -

#### Thinking About Phillip Seymour Hoffman

Late Sunday morning, checking online news, coffee cup nearby. A usual routine. And there, just breaking, news of Phillip Seymour Hoffman's death from heroin, the lurid and highly visible image of his body having been found with the syringe still in his arm in nearly the second sentence of the news dispatch. How....why....shock....sadness....the utter waste....a loss of someone who so mattered....another one.

Hoffman, the journeyman actor, rare in America with his lack of flash, unpolished manner, his versatility and intelligence, his commitment to craft, now gone. I was a fan; followed him through scores of performances. I'm left wondering of the narrow dark hole of addiction he had sunk into, the utter aloneness of it and its scope unfathomable from the outside.

He is said to have had 22 years of sobriety, close to half of his 46 years of age at his death. When asked about his drug and alcohol usage in his 20s, he said he liked it all, tried everything. The sense that he needed to get high, that tug hard, intense, maybe wordless. He liked it all. But whatever addictive forces had gripped him, he grappled with himself and carried on. A recovery.

A couple of years ago something changed and he started using again. Last year he apparently went into rehab and stayed 12 days. Whatever fortified that grip held tight. He appeared at the Sundance Film Festival barely 2 weeks before his death to promote a couple of his new films. As was his wont, he was rumpled, unshaven, not fluffed, with a knit cap pulled over his head (Utah in January, it's cold). A journalist reports he saw him, didn't recognize him and thought for a moment that this was a homeless man who had wandered in. The journalist

asked him who he was; Hoffman answered "I'm a heroin addict" and walked off. The journalist then saw who he was.

"I'm a heroin addict." Such a spontaneous statement about oneself, the sheer truth telling in that gathering of industry blitz, light and show, that hole made visible. He had assumed a powerful role but it wasn't the one he had come to Sundance to promote. My heart breaks for the rawness of his vulnerability. The night of his death he dined with friends in a casual eatery in New York. He then withdrew money - a large sum - from an ATM and what is known next is that his body was found with scores of bags of heroin in his apartment and five empty ones near his body. He really needed to get high.

The sadness and tragedy of his situation, the waste and loss, the devastating aftermath for his partner and children, the stupidity and arbitrariness of our drug laws, the shame so easily projected on his behavior; all pale compared with the the forces of addiction that gripped him. We all have forces in our lives that can take us over, nameless shapeless delusions clouding perceptions, what is real in our world. When lucky we triumph over them, right ourselves and carry on. Sometimes we don't and are pulled under by them. It can happen to anyone.

In the days following his death, I followed the media stories, multiple angles, responses. One stands out: a tv interview, split screen with the commentator interviewing a social worker familiar with heroin use and potency in the mid-Atlantic states. The toxic cut of fentanyl, a powerful opiate, being the factor killing many unaware heroin users being a center of the interview. And what stood out was this: the interviewer, initially leading with exploratory questions gradually shifted to a tone of incredulity, one of how could this happen and then slowly her head began to shake back and forth, a new tone now of disgust, of those people, of the distance between us and them and what we know can happen to them. The starkness of projected shame. It can't happen here.

I keep wondering what Mr. Hoffman was thinking, feeling that final night of his life. Of course we'll never know that but what seems clear is this: the loosening of moorings, the pain he felt, the aloneness of it, and the pull of his addiction overrode everything else. What happened to Mr. Hoffman was utterly personal but not unique. It can happen to any one of us.

Peter Goetz, aka Tokusan

---

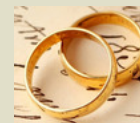
#### **\*\*Additional Practice Deepening Opportunities in the Queue\*\***

- We are currently in the process of reserving space to do a **Hartford Street Sangha practice session at Tassajara** July 8th through the 11th.
- A **study period** (similar to a practice period) is planned for roughly a kick off around Sejiki (Late October) through Rohatsu and the Winter Lights 5 day retreat (Early December).

- Finally please don't forget we have weekly **Study Hour** of traditional Zen text on Thursdays at 7:30pm.

Please [contact us](#) for more details and more details will be communicated in the newsletter in the months ahead.

**Seeking a LGBTQI, Buddhist space for your wedding?**  
 HSZC & Abbot Rev. Myō Lahey can be a part of this amazing & love filled ceremony. HSZC can house your Zen Buddhist Wedding ceremony & Rev Myō can perform weddings! Please email [hszc108@yahoo.com](mailto:hszc108@yahoo.com), call us, or a better way yet is to stop in & discuss during our publicly open hours.



**Abbot, Hartford Street Zen Center (HSZC) --- Reverend Myō Lahey**



57 Hartford Street  
 San Francisco, CA 94114  
[info@hszc.org](mailto:info@hszc.org)  
 415.863.2507

Please submit stories, reflections, personal news, artwork & photography for future newsletters to  
 KeiDo at [tetsugen.keido@yahoo.com](mailto:tetsugen.keido@yahoo.com)

May this newsletter find you well & equanimous! \_\_/\\\_\_

If you no longer wish to receive these emails, please reply to this message with "Unsubscribe" in the subject line or simply click on the following link: [Unsubscribe](#)

Hartford Street Zen Center  
 57 Hartford St.  
 San Francisco, California 94114  
 US

[Read](#) the VerticalResponse marketing policy.

**vertical  
response**  
 A DELUXE COMPANY  
 Free Email Marketing >>